A SERMON

Preached before the Honourable

HOUSE of COMMONS

At Saint *Margarets* in *Westminster*, on Thursday the 10. of *May*, being a day of solemn Thanksgiving appointed by the Parliament, for the mercies God had bestowed on the Nation through the successfull conduct of the Lord Generall MONCK.

By John Price *M. A. Fellow of* Kings Colledge *in* Cambridge, *and Chaplain to his Excellency.*

JOB 37. 22.

Fair weather cometh out of the North: with God is terrible Majesty.

Ὅταν τιν' εὕρῃς ἐυπαθοῦντα τῶν κακῶν,
Γίνωσκε τοῦτον τῷ τέλει τηρούμενον. Gr. Naz.

LONDON,
Printed by *J. G.* for *Richard Royston*, at the Angel in *Ivielane.* 1660.

Thurſday, *April* 26. 1660.

REſolved upon the Queſtion by the COMMONS aſſembled in Parliament, That Mr. *Price*, the Lord Generals Chaplain, be deſired to Preach and carry on the work of Thankſgiving, before this Houſe at *Margarets Weſtminſter*, on this day fortnight, and that Doctor *Clerges* do give him notice thereof.

W. JESSOP, *Clerk of the Commons Houſe of Parliam.*

Thurſday, *May* 10. 1660.

ORDERED,

THat *Mr.* Price *have the thanks of this Houſe for his great pains taken in his Sermon preached before this Houſe, this day being a day ſet apart for publick Thankſgiving, and that he be deſired to print his Sermon, and that he have the like priviledge in printing thereof, as hath been given to others in like caſes.*

Ordered,

That Colonel Knight *do give him the thanks of this Houſe accordingly.*

W. JESSOP, *Clerk of the Commons Houſe of Parliam.*

To the Honourable HOUSE of COMMONS.

Saint Paul *telling us what enemies we muſt expect to encounter withall in this life*, Epheſ. 6. 12. *among others lets fall this hidden paſſage, that we are to wraſtle againſt* κοσμοκράτορας τῦ σκότους τῦ αἰῶνος τέτου, the worldly *or* the ſublunary rulers of the darkneſs of this age, *and* this age *is every age: for ſince the fall of* Adam *'tis the ſame world ſtill, and we have the ſame enemies, only God, who is higher then the higheſt, and is exalted above all Principalities and Powers, reſtraines or lets looſe the malice of our enemies, as our ſins are lighter or heavier in the ſcales of his juſtice.* ἄλλοτε ἄλλον ἡμᾶς, *ſometimes the* Trojans, *ſometimes the* Græcians *got the worſt, as* Homers *deity inclined the balance upon mount* Ida. *Tis a truth to be found in Holy writ, when ſometimes* Iſrael, *ſometimes* Amaleck (*underſtand it of any enemy*) *prevailed. So in our unnaturall broiles, ſometimes the balance hath inclined on this, ſometimes on that ſide, but in the mean time both ſides did abuſe themſelves, and were abuſed* (*God juſtly ſuffering it*) *by others, I mean, thoſe now mentioned* κοσμοκράτορας, *ſpirituall adverſaries of our Temporall ſalvation as well as our Eternall: for the evidence whereof examine* 1 King. 22. 20, 21, 22. And the Lord ſaid, Who ſhall perſwade *Ahab*, that he may go up, and fall at *Ramoth-Gileade* and one ſaid on this manner, and an other ſaid on that manner, and there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid unto him, Wherewith? and he ſaid, I will go forth, and I

will be a lying spirit in the mouth of all his Prophets. And he said, Thou shalt perswade him, and prevail also; go forth, and do so.

Had not the Lord been highly provoked with us, as with Ahab, *and given a Permission, not to say, a Commission, to evil Angels to infatuate and benight our understandings, so that we were judicially given up to a spirit of delusion, could we have thus fallen out* ἀμφ' ἀστραγάλοισι *for points and pins, when the* ψυχὴ Ἔκτορος, *the essentialls of the Realm were acknowledged to be sound? I can safely mind you of one instance; with what a phrensie were Church-windows battered down! and if they were not broken into useless shivers, we were afraid that the curse of doing the Lords work negligently would stick upon our consciences. And what I say of this, may be said of other our brainlesse furies, that have demolished things in themselves indifferent, and to unprejudiced men, as inoffensive as painted glasse.*

A sad presage it was, that those errors that could never have got in at our Church doors, should creep in at its broken windows; and the eyes of Sampson *being put out, the light of* Israel *was not long after quenched. But as we say, there is never smoke without some fire, so there could not have been that universal distast without some male-administration, and that in a long peace through mans corruption come to an height and consistency. For as in the body the sharper diseases arise rather from its own discrasie and distemper, then from an infectious air; so all Regiments are more effectually destroyed from within themselves, then from any violence without: that now we clearly see through the prospective of our late miseries,*

1. *That the Church of* England *could not have fallen but by the heates of its own Ecclesiasticks; a grievance in* Constantines *dayes, that more damaged the cause of* Christ

then

then all the ten famous Perſecutions from the hands of Heathens; for when violence is from thoſe that are without, then that ſaying holds good, Semen Eccleſiæ eſt ſanguis Martyrum, The ſeed of the Church is the bloud of its Martyrs; *but when tis from within, then,* Sanguis Eccleſiæ eſt ſemen Hæreſium, the bloud of the Church is the ſeed of Hereſies: *Looſe conceptions in matters of Faith as naturally growing out of a diſturbed Church, as Inſects from a putrified carcaſe.*

2. *That the Country will never miſchief the Court, unleſſe the Court firſt miniſter occaſion of offence, either ſeeming or real. It is the fatal unhappineſs of Courtiers (as well as other men) to miſtake their intereſt, either by preferring their private intereſt above their Maſters, or their Maſters above their Countries, and ſo wrong either themſelves or their Prince, and often both: Either they monopolize their Soveraign to themſelves, a vain attempt, as if the Sun ſhould not ſhine but through the pin-hole of my paper; and more dangerous: for could I obtain a burning glaſs to contract all its beams, 'twere a rare indulgence from heaven, if whilſt I uſed it I did not burn my own fingers: Or they would perſwade their Prince that his intereſt is diſtinct from his Subjects, a moſt apparent miſtake, which the blind Poet ſaw, who ever called his* Agamemnon ποιμένα λαῶν the Shepheard of his ſheep: *and there is no Shepheard that will leave all the fleece to one ſheep, and no skin to another. My Loyalty to my Prince, and my love to my Country, are ſo far from being Contraries, that they are not Diſparates, they are one and the ſelf ſame thing: He loves not his Country that loves not his Prince, and he loves not his Prince that loves not his Country. And as there will never want Court-diſcontents, ſo they will be ever watchful to miſ-repreſent Court-favorites to the Country, through whoſe ſides the*

Prince

Prince sometimes bleeds: I shall desire the one to remember who it is that giveth favor in the sight of Kings, and for what end; and the other, that the King of Kings never pleaseth all men. May the one and the other preach to themselves, Pro. 19. 13. A foolish son is the calamity of his father, and the contentions of a wife are a continual dropping. *It is as much a Political as an Oeconomical truth, that till then the servants of the houshold will not fall out.*

3. *That the throne of* England *cannot fall by the body of its Subjects; which, as your present Loyalty to our lawful Soveraign doth abundantly manifest, so the abhorrency and disavowing of the late unparallell'd assassination of his Royal father, by the mockery of justice, the abhorrency, I say, in those that proceeded to a Reformation by the sword, doth as fully evince.*

4. *Tis the Subjects advantage to keep the prerogative of the Crown unviolable. A King is evermore the father of his Country, therefore the whole must be preserved. Faith is said to be mysterious, sometimes above Reason, but never against it: so his Authority must be sacred, sometimes, if need be, above Law, so as not against it. Tis beyond your knowledge to make provision against all evills. In our Articles of war there are some things left to discretion, so in those of peace; there must be aways some reserved to a Princely prudence: And here I cannot but mind you of the judgment of a Gentleman, who some weeks since sent me a paper, wherein, among other passages he thus delivers himself; The health of the body consists in the due temperament of the parts, when the Soveraign power and the peoples interest are justly balanced: The dispute about it cost this Land dear in the unhappy Reigns of* Henry 3. *and King* John, *where the prevalency of one party demanded, and the neces-*

sity

ſity of the other granted, what was unjuſt and diſhonourable for the one to require, and the other to conſent unto, had Law and calm debate thereon been the judges; and that was the reaſon their peace was never laſting: But theſe wayes of working did interchangeably take place for ſome ſcores of years, till this poor Land was almoſt ruined.

And now, Gentlemen, the reſult will be this, That vain man, that would be wiſe, takes a great deal of pains to ruine himſelf. Perditio tua ex te *is the charge againſt the State-ſinner too; God alſo allowing to evil ſpirits to make us drunk with* Cebes's πολύειον ἀπάτης cup of Error, *with which God puniſhed* Iſrael, Iſa. 29. 9. *I am ſenſible that theſe lines are ſwollen beyond the meaſure of a Dedication to the enſuing Diſcourſe, and I am more than ſenſible that I ſhall be cenſured for an* ultra crepidam: *Sure I am, that if the Miniſters of the Goſpel are commanded to tell* Jacob *his tranſgreſſions, they are by the ſame rule authoriſed to direct his feet in the ways of peace. And if there are any ſtaid and inviolable rules of Truth, deveſted of intereſt and ſelf-conceit, I have not much ſwerved; but if the prophaneneſs of any age ſhall ſay that it conſiſts onely in Fancy, I can juſtifie my ſelf by the ſame argument that I ſhall be arraigned. I have nothing in my eye but the beauty of the Church, the dignity of my Prince, and the ſafety of my Country; which you have more endearments from the world to defend than I have.*

Therefore I ſhall conclude with this requeſt, that ſeeing your forefathers thought it their duty to remember their deliverance from the Gun-powder plot by an anniverſary Thankſgiving, you would recognize this your eſcape out of one of twenty years ſtanding, that had really taken effect, and blown up the Eſtates of the Realm, and the Laws and Liberties of the Subject; and that in due time, when it ſhall

be judged convenient, ſome book might be beſtowed on every Pariſh Church, to ſhew by what means and methods we were enſnared into a Civil war, how far it was heightned, what calamities we felt under it, how God wrought ſalvation for us, when all attempts to eaſe our ſelves of ſlavery were fruitleſſe; that as it ſhould ſtir up in us thankful hearts to the God of our mercies, ſo it ſhould be a perpetual Caveat to us for the future, how we let out the waters of contention, leſt in waſhing of the dirt from our ſtreets, we drown our own houſes.

And Your Petitioner ſhall ever pray, &c.

John Price.

1 Sam. 2. 9.

He will keep the feet of his Saints, but the wicked ſhall be ſilent in darkneſſe: for by ſtrength no man ſhall prevail.

IN our Latine Bibles this *firſt Book of Samuel* is uſually entituled *The firſt Book of Kings.* The book begins thus, *Fuit vir unus de Ramathaim, There was a man of Ramathea,* the husband of our thanks-giving *Hannah* in the Text. From hence a Commentatour takes occaſion to beſtow onus this Obſervation, *That when we write or ſpeak of Kings, all that we can ſay, is this, Fuerunt, they were:* for the faſhion and pomp of this world paſſeth away, and we paſſe with it. The exterminating Angel knocks at their Palaces, as well as at our cottages: whether for their, or our, or both our ſins, preſent, or paſt, or ſins of our fore-fathers, the Laws of Method and Charity will not now allow me to make enquiry. But *Fuit vir unus, There was a man,* and ſo *fuimus Troes, & fuit*

fuit Ilium, & fuit ingens gloria Teucrorum. We had peace within our walls, and prosperity within our palaces; but *ferus Jupiter*, our justly-provoked God, and our impatience of being well and in our wits, sent the Sword amongst us, so we *were*, and we can remember when our glory and our peace departed: but enough of this.

The Text is part of a solemn Hymn of Thanks-giving, uttered by a devout woman upon the receipt of a long pray'd-for mercy. She was barren, and therefore she was upbraided. Her disgrace prompts her to her devotion. To the Temple she goes, and even there her groans, and the silent motions of her lips, were arraign'd of drunkennesse. How great is that misery, when we are not onely upbraided with our unhappinesse, but abused and traduced in the using the most lawfull means to deliver our selves: when our prayers, as once the groans of the *Roman* Citizens, are suspected of Treason. However God, who sees not as man sees, grants the request of this long despised supplicant, gives her a Son, and she gives him to God; and for the fruit of her body, presents him with the fruit of her soul: for v. 1. *Hannah prayed*, so sayes the *Hebrew*, she *propheſied*, says the *Chaldee*. She seems to have done both: for the whole Hymne consisting of 10. verses, the first eight are a prayer of thanksgiving, the two last a prophecie. I will give you the reading of both.

v. 9. *He will keep the feet of his Saints, and the wicked shall be silent in darknesse: for by strength no man shall prevaile.*

v. 10. *The Adversaries of the Lord shall be broken to peices, out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth, and he shall give strength*

unto

unto his King, and exalt the horn of his anointed.

In which an Expositor will needs tell us, that there are 7. miracles. I shall not trouble my self or you to find out his conceits. Let it suffice to inform our selves from the whole, that God will at last hear the prayers of his reproached and despised supplicants, and will stop the mouths of his insulting enemies, who *talk exceeding proudly*, v. 3. גבה גבה, as if all were their own.

The text consists of 3. parts. 1. Gods mercy, *He will keep the feet of his Saints.* 2. His justice, *The wicked shall be silent in darknesse.* 3. *Ratio utriusque*, the reason of both, *for by strength no man shall prevail.* The reason is clear for Gods justice against the wicked, who put confidence in the strength of their hands, or of their heads: The *Chaldee Paraphrast* helps us to the reason of the first, thus; for there is no man חילא זכי *the strength of puritie* and innocencie, ליום דינה *for the day of judgment*: that if God should sift and examine the righteousness of the righteous, they could not plead their own merit for his keeping of them, but must stand to the award of his free mercy.

1. Gods mercy, or protection and manuduction of his Saints, רגלי חסידו ישמור *He will keep the feet of his Saints*: wherein consider 3. things. 1. *Qui servantur, who are kept*, his Saints. 2. *Quomodo, How*, or in what they are kept, He will keep their *Feet*. 3. *Quis servabit, who will keep*, and that is *Ille, He will keep.*

And before I make an entrance upon the Text, I here minde my auditors, that they are not to expect from me any set discourse from any one part or division of the Text, the theme being too wide, & the time too narrow to attempt it.

1 Then, *Qui servantur*, His Saints.

And becauſe we have lived in an age wherein every man (as it is *Solomons* obſervation,) hath proclaimed his own goodneſs and Saintſhip, and that to a ſeparation, in the language of the Prophet, *Iſa.* 65. 5. *Stand by thy ſelf, come not neer to me; for I am holier then thou.* Wherein we have ſpoken the language of *Canaan*, and invited ſpectators to come and ſee my zeal and my Saintſhip.

'Twould not be amiſſe to detain you a while upon this particle, His, his Saints, and ſo repreſent to your conſideration two ſorts of Saints, Gods and Mammons. The diſtinction is warrantable, ſeeing our Bleſſed Saviour hath aſſured us, and our experience of our ſelves and others witneſſeth, that there are two ſuch objects of our hopes, aimes and worſhip, God and Mammon. *Mat.* 6. 24.

1. His Saints, *viz.* Gods, wherein I ſhall not ſpeak, of the grace that conſtitutes and diſtinguiſheth them, nor of the priviledges belonging to them, no nor of all the duties incumbent on them, or their practice in them; but propound ſome few γνωρίσματα, or characteriſticks whereby we may diſcern them better then old *Eli* did *Hannah*, and find them in our diſturbed ſtreets at noon day without the help of *Diogenes* his lanthorn.

1. We ſhall find them in the Temple, or at *Shilo* with *Hanna*, frequenters of the publique worſhip and ſervice of God, not ſeparating into corners, for I know not what niceties: *Not forſaking the aſſembling of themſelves together as the manner of ſome is*, and hath and will be in all ages, where they have not only a *Cephas* or an *Apollo*, but a Doctrine alſo of their own. But as for Gods Saints, they are men after *Davids* heart, as he after Gods. *Pſal.* 84. *How amiable are thy Tabernacles, O Lord of Hoſts! My ſoul longeth, yea even fainteth for the Courts*

Heb. 10. 25.

of

of the Lord: my heart and my fleſh cryeth out for the living God. Where the devout Pſalmiſt envies the habitation of the Sparrow, or every little bird that builds her neſt nigh the Altars of God. And being raviſhed with the happineſſe of thoſe that dwell in Gods houſe, pronounceth a bleſſing on them, *ver.* 4. well knowing that our publique devotions and combined ſtrength in the Aſſemblies of Gods Saints, are our beſt ſecurity: *ver.* 5. *Bleſſed is the man whoſe ſtrength is in thee.*

2. His Saints are faithfull with God in the worſt of times, not as thoſe Hereticall Gnoſticks, now Chriſtians then Jews, as the ſcene of affairs alters. *Till I die I will not remove my integrity, Job* 27. 5. No, *Job* would not let that go, his heart ſhould not reproach him, v. 6. though his enemies did. 2.

The SAINTS of God, they are not obſtinate to ſacrifice the peace of a nation, rather then their own humors or intereſt ſhould not be ſatisfied: They are contented to ſit down under the worſt of governments for a ſeaſon, rather then to have none at all: but men of unbridled luſts are not content with thoſe of their own making, but children-like they make houſes of dirt, which when they have done they ſpurn them down again. Our Bleſſed Saviour hath taught us by his example as well as by his precept, to give *Cæſar* his due, and 'tis well when we can, when right takes place. And certainly it is highly warrantable to follow a multitude to do good. As our caſe ſtands, every good man can ſay *fiat juſtitia, let juſtice take place*, though the *Cælum* and happineſſe of his private concernes ſhould lie in the duſt. 3.

His SAINTS חסדים *are mercifull*, and charitable, ready to do good, think no evil to any, and forget all done to themſelves. And this note of being mercifull is the pro- 4.

per and Grammaticall notion of the Word. So חסיד *a Saint*, or *a mercifull man*, is by the LXX translated ὅσιος, *pious* and *holy*, though that doth not fully amount to the *Hebrew* signification, as a learned Glossarie of our own obserues, but I conceive that it may be farther explained by εὐσπλαγχνος and εὐεργέτης, one that hath bowels of compassion and affection, not onely to his nearer relations, or the household of his Bloud and Faith, but to mankind. and the whole creation is akin to him, he is *mercifull as his heavenly Father is mercifull*, τοῦ γὰρ καὶ ἐσμὲν, *whose off-spring we all are*, as the Apostle taught us out of *Aratus*, *Acts* 17. and as it follows in his author,

Dr. Ham. in Psal.

——Ὃς ἤπιος ἀνθρώποισι
Δεξιὰ σημαίνει.

God being mercifull and gentle to mankind, shews them a right path: so his saints by their charitable endeavours would direct others, yea their enemies, into the ways of peace.

Thus I have briefly given you these four marks, and but these four of His saints, *viz.* Gods: because I would desire you to cast your eye upon the reall devotion and integrity, obedience and charity, of your fellow subjects and christians: So I cannot longer deteine you on this subject; but passe more breifly to examine Mammons, or the Worlds Saints.

I. As they have a Saintship of their own, so they have assemblies and a gospell of their own. The Apostle hath bestowed on them a μόρφωσιν εὐσεβείας, 2 *Tim.* 3. A place of Scripture that will ever stand upon record against them. They zealously cry, *The Temple, the Temple of the Lord*, but indeed it is the μεγάλη Ἄρτεμις Ἐφεσίων, the great goddesse of lucre with the silversmiths of *Diana:*

Diana: and rather then they will fail of this they will wrest the Scriptures, 2 *Pet.* 3.16. στρεβλοῦσι, torture and vex them as the Alchymists do their mineralls to get gold, wrest them though it be to their own and their countries damnation and ruine. Who trembles not to think that they from Scriptures should find a Patent from Heaven to subvert all governments, to bind Princes in fetters of iron, that they themselves might wear chains of gold? Who is not astonished to consider to what height of licentiousnesse, *jusque datum sceleri*, some men were arrived at, that they deemed it lawfull to cut any mans throat that was not of their own conceptions, being as cruell and inhumane as that poeticall Gyant, who laid all travellers he met withall upon his iron bed, if their stature were longer then it, he cut off the overplus; if shorter, by torture he equalled them to his rule. I call the laws of nature to judge of what spirit these men were of. Had these insolencies by Gods just judgments upon a sinfull nation longer continued, *Non hospes ab hospite tutus*; our Innes might have been our graves: and were we travelling the high-way, we needed to have a spirit of discerning, & a second sight to know whether he that encountered us were a *Jew* or a *Samaritan*, or at least we needed to follow *Plato*'s direction to his Schollars, πρῶτον ὀνόματα ἐξετάζειν, to enquire before hand of what principles and what Church the man was with whom we were to converse.

I thought once to have propounded some distinct characters of such nominall Saints, together with their μεθοδεῖαι τῆς πλάνης, *methods* and designes *of deceipt* to cheat the World into a good esteem of them, that from hence I might take a fuller advantage to incite you to the duty of the day, God having silenc'd almost

in

in darkneſſe the profeſſors of this Saintſhip; and withall to have taught you from the mouth of our bleſſed Saviour, how *to beware of Wolves in Sheeps clothing*, ſhould they again come amongſt us: but I ſhall ſhut up this part by minding you of two things.

1. *Mark them that*, under pretences of Religion and vizards of Saintſhip, *ſhall cauſe diviſions amongſt you.* I am the bolder to preſſe it, becauſe it is the Apoſtles admonition, *Rom.* 16. 17, 18. and much concerns us at this time. *Mark them*, and look well to them, *who cauſe diviſions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are ſuch, ſerve not the Lord Jeſus Chriſt, but their own belly; and by good words, and fair ſpeeches, deceive the hearts of the ſimple.* Σκοπεῖτε marke them, who do ἀλλοτριοεπισκοποῦντες, are buſie bodies in other mens matters, and are ready to ſet the mark of the Beaſt upon every thing that diſguſts them, who whilſt they cry up *the Kingdom of the Lord Jeſus Chriſt*, to the diſturbance of the Kingdoms of the Earth, do indeed mind but Earthly things, and ſerve not Chriſt but their own intereſts and Bellies; and though their ſpeech may be as fair and ſmooth as *Jacobs*, yet their hands are as rough and hairy as *Eſau's*. Theſe are none of His, *viz.* Gods Saints.

2. Mark them that are the peaceable in the Land, (an Argument it was once, that a Heathen King alleadged to infranchize ſtrangers, *Gen.* 34. 21.) who are Gods Saints, and not the Saints of the time, who will rather ſuffer wrong for Conſcience ſake, then do it to your, or the Nations diſquiet and diſturbance. Let thoſe men that have long prayed for the peace of our *Jeruſalem*, enjoy it, by the bleſſing of God upon your Counſells; that as God hath kept their feet from falling, ſo

you

you would keep the foot of pride from their dwellings. which brings me to the second part of this division,

Quomodo servantur, how the Saints are kept, and 'tis *servabit pedes, he will keep their feet*: And that either Literally or Mystically.

1. Literally: The Devil did not mis-represent the *Quomodo*, and manner of Gods protection, when he tempted our Saviour, *Mat.* 4.6. *He shall give his Angels charge over thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.* For God doth protect us in our going forth and coming in, and we are to pray for it; but he tempted our Saviour to put himself out of Gods protection: for the Promise reacheth onely to our wayes, *Psal.* 91. 11. which the Devil *de industriâ* conceal'd, a trick that all Heretiques have learned from the Father of lies, to mince and mangle Scripturall truths. Now our wayes are not to throw our selves down from the pinnacles of a Temple, or the battlements of a Turret, to try whether an Angel will take us by the arm, and set us gently down. true then it is *ad literam*, That God doth *keep the feet of his Saints*, That he doth protect and uphold them as to an outward condition: which Saints of old have experienced and recorded in Scripture; but we cannot lay down the *Quatenus*, to what measure, and to what degree. Onely know this, That God is as good, and his promises as true, when *Job's* feet are in the stocks, as when *Davids* are set upon a rock. Which I therefore mention, because some of us possibly have been ready to question Gods *servabit pedes Sanctorum*, when we have seen them faln by the hands of violence in our streets.

2. Mystically, or Allegorically, and so we may understand by *the feet of the Saints*, their souls affections

ſor God, their ardent deſires towards him, their reſolutions to walk in the way of his commandments: For *Auſt.* *Deum adimus animo, non vehiculo:* They are inward affections, raiſed and blown up by the Almighty's inſpiration, that carry the Spouſe as in the Chariots of *Amminadab* to the Shulamite and Bride-groom of her ſoul, *Cant.* 6.12. And here God hath indiſpenſably bound himſelf, that they that truly ſeek him, ſhall as truly find him, *Mat.* 7.7.

Reaſons for Gods thus *keeping the feet of his Saints.*

1. Becauſe he will magnifie the power of his grace: That when we are weak, we ſhall become ſtrong; and when we think our ſelves to be ſtrong, he will let us know our own weakneſſe. *Sperabam aliquando in virtute mea, quæ tamen non erat virtus,* ſaith S. *Aug.* I once put confidence in my own ſtrength, which, when I had occaſion to uſe it, I found to be none at all. *Dicebam enim, Hoc faciam, illud perficiam, & tamen nec hoc nec illud faciebam, I ſaid I would doe this, and I would doe that, and I plainly ſaw that of my own ſtrength I could do nothing.* And of this the good Father makes frequent complaints in his Soliloquies. 'Tis our duty with the Apoſtle to have recourſe to that God whoſe grace is ſufficient for us.

2. *He will keep their feet*, becauſe the wicked puſh at them: *Pſal.* 86. 14. *O God, the proud are riſen againſt me, and the aſſemblies of violent men have ſought after my ſoul, and have not ſet thee before them.* Wherefore v.16. the *Pſalmiſt* puts up this petition, *Give thy ſtrength unto thy ſervant.* And God did help and comfort him to the ſhame of his enemies, v.17.

3. Becauſe the proſperity of the wicked makes their feet almoſt to ſlip. *Pſal.* 73. 2, 3. *But as for me my feet*

were

were almost gone, my steps had well-nigh slipt. For I was envious at the foolish, when I saw the prosperity of the wicked. No wonder then if Heathens so oft put the Question, *Cur bona malis ? Why wicked men were oft so prosperous ?* when as *David* could not resolve it himself, till he had gone unto the Sanctuary of God, *ver.* 17.

The onely improvement of this Point shall be this : Doth God *keep the feet of his Saints ?* Then let them keep them for God, let them look to it that their *feet be* ever *shod with the preparation of the Gospel of peace, Eph.* 6. 15. that they be not insnared with the traps and pitfalls of factious and schismaticall Religion-makers, that would molest the peace of the Gospel and their Country. I will onely super-add a passage out of St. *Gregory, Duo sunt animæ pedes; fortitudo, & humilitas; The soul hath two feet, Resolution, and Humility :* By the one good men dare attempt; by the other they are not haughty when successefull. I leave you to judge, whether such are not his feet, upon which the *tota moles*, the whole fabrique of our hopes, under God, hath been raised. *Deus servet.*

3. *Ipse servabit, He will keep the feet of his Saints.*

1. He will keep them, who is אל שדי *Gen.* 17. 1. who is a *God all-sufficient*, and so is able to keep them.

2. He will keep them, who is a God keeping covenant with his people, and so is *Deus verax*, a God faithfull and true, so we should *hold fast the profession of our faith without wavering, for he is faithfull that promised, Heb.* 10. 23. The profession of our faith, 'tis ὁμολογία ἐλπίδος, that we should confesse the same hope, and be confirmed in it.

3. He will keep them who hath, and will in all ages

of the world keep up a visible Church, and so is *Deus misericors, a mercifull God*, that hath found an ark for *Noah* in the floud, that hath kept *Israel* in *Ægypt*, and that hath caves and wildernesses for his Prophets and Saints, and reserves thousands of knees, that shall not bow to Baal.

Thus far of Gods mercy in the first division of the Text.

2. Gods justice. *But the wicked shall be silent in darkness*, the LXX. Κύριος ἀδυνῶ ποιήσει ἀντίδικον αὐτῦ, *The Lord will weaken his adversary*, that is, God will set himself against every proud sinner, that sets himself against his Maker.

1. Then, *the wicked*, the רשעים, not ordinarie sinners, not the bare חטאים. God is not extreame to marke every thing that we doe amisse: nor are all sins of the same tincture, and alloy; there are frailties, and there are presumptions; there are *peccata minuentia gratiam*, and *peccata vastantia conscientiam*, *Some sins weaken our graces, others make inrodes upon our consciences.* There is the ὁ ποιῶν τὴν ἁμαρτίαν 1 *Joh.* 3. 8. the habituall and presumptuous sinner, and he is ἐκ τῦ διαβόλυ *of the Devil*, hath taken his presse-monie, and fights under his banners. For though every sin may be said to be of the Devill, who first brought forth that monster into the world, yet not every sinner: for *the just man falleth seven times, Prov.* 24. 16. that is, *in many things we offend all, Jam.* 3. 2. Even the צדיק *he just man*, that in Scripture is opposed to the רשע *the wicked*, hath his difailances, and yet is not out of the favour of God. True, every sin is Grammatically ἁμαρτία, that is, an aberration from the scope: but as that archer is not so much to be blamed that hits not the marke, as he that purpose-

ly

ly ſhootes at rovers, ſo every ſinner that falls ſhort of the obſervation of Gods Law, is not ſo culpable as he that caſts it behind his back.

So then the רשעים *the wicked* in the Text, are not ſimply ſinners, but they are the οἱ πονηροὶ, καὶ ἀσεβεῖς, or as the LXX. here οἱ ἀντίδικοι, ſuch ſinners as oft in this life bring down fearfull judgments upon their heads, God being obliged ſometimes, and in ſome caſes, to vindicate the honour of his juſtice upon the ſtage of the world, that ſuch ſinners ſhould go before hand to judgment, as well as others follow after, 1 *Tim.* 5. 24.

Lets make a brief enquirie in ſome few things, what ſort of men theſe are, and

1. They are Deſpiſers of Gods word, *Impii tranſgreſſores* מימרה *verbi ſui, Chald. wicked tranſgreſſors of his word.* and this may carry a double ſenſe. 1. Either *non utuntur*, or 2. *abutuntur:* either *they doe not uſe*, or *they do abuſe* Gods word.

1. *Non utuntur*, They mind not whether God hath a Law in the world to direct them or no. They are a Law to themſelves indeed, but 'tis,

——*Deus eſt mihi dira cupido.*

And thoſe indeed are the ἄθεοι and the ἄλογοι ἐν τῷ κόσμῳ, that own no lawgiver and no law, but what their own ambitious or revengfull luſts ſuggeſt unto them.

2. *Abutuntur*, They are abuſers of Gods word. And theſe wicked men are more dangerous and pernicious then the other: for Atheiſm is ſcorned and derided by the greateſt part of mankind, and is never like to gain any number of Proſelytes. The Devill had more cunning then to ſay, *Dominus non dixit, the Lord hath not ſaid.* But when they come to ſearch the Scriptures, think-

ing that in them they ſhall find a place fit for their turn to palliate their wickedneſſe: when they ſay to us, *Come, let us come to enquire of the Lord to ſhed bloud,* Theſe, as the ſerpent ſeduced *Eve*, may more likely find out, not ill meaning, but not well-inſtructed complices.

2. Theſe wicked are either the broachers or the ſupporters of Schiſmes and Hereſies. And if theſe are not ſinners of the firſt rank and claſſis, I know not why the Holy Ghoſt hath ſo often affixed this title on *Jeroboam, Jeroboam the ſon of Nebat, who made Iſrael to ſin*, who at one time had made a rent both in Church and State, which for ever was perpetuated againſt the houſe of *David*, and againſt the houſe of God. If that be true, the faith and martyrdome of dead *Abel* yet ſpeaketh, *Heb.* 11. 4. may we not ſay, that thoſe that have led the van for Schiſme, Hereſie and Rebellion, ſtill ſin being in their graves, and the miſchiefs that they have left behind them, adde ſome weight to their confuſion. *Æneas* might have ſpared the life of his vanquiſh'd foe, had he not eſpyed about him the trophie of his friends bloud, but then

——*Pallas te hoc vulnere, Pallas*
Immolat.———

There are men whoſe lifes have not been morally debauched, that have greater ſins to account for; the ſins of their parties.

3. They are the ſacrilegious perſons who rob God, but much more wicked, when they dare ask God wherein they have robbed him? *Mal.* 3. 8. and moſt of all, when they dare plead, that the Goſpell hath diſcharged the ſin, which the light of nature detected. *Calliſtratus* in *Ariſtotle* accuſed *Melampus* ὅτι παρελογίσατο

τὰ

τὰ τρία ἱερὸν ἡμιοβόλια τῶν ναοποιῶν, *that he had defrauded the work-men of the temple of three farthings.* It will become you to judge of a large proportion. The Philoſopher reckons this ſin of ſacriledge amongſt the ἀδικήματα μείζονα, *the greater ſorts of injuries,* and they are ſuch that proceed ἀπὸ μείζονος ἀδικίας, *from the greater injurie: Will a man rob God? yet you have robbed me.* So that in this caſe the leſſer are the greater. He that is ſo bold to take away a few things dedicated to a Holy uſe, is more injurious then he that treſpaſſeth upon his Neighbour in greater. And though God doth not ſend a Court of Angells to arraign and condemn us for this ſin, as we have our Common Pleas for common injuries betwixt man and man, yet our conſciences do, or ſhould condemn us: and 'tis an obſervation of a learned Antiquarie of our own, that God hath ſtrangely witneſſed from heaven againſt ſacriledge, the eſtates gotten by it proving ſo vertiginous, that it was the adviſe of an Honorable Father to his Son, to look well, that if he purchaſed Lands, the Church layed no claim to them. I'le conclude this. To give God his due, is not more your duty, then your intereſt. Rhet. l. 1. c. 14.

4. Theſe wicked are bitter, and ſworn enemies againſt the Miniſters of God, that ſerve at his Altar. When God had a ſharp controverſie with *Iſrael*, *Hoſ.* 4. 1. becauſe there was no mercy, nor truth, nor knowledge of God in the land, for v. 2. by *ſwearing*, and by *lying*, and *killing*, and *ſtealing*, and *committing adultery* (ſo the Prophet by this particle amplified their ſins) *they brake forth, and bloud touched bloud*, therefore v. 3. God denounced fearfull woes againſt them, but v. 4. ſeemes to let fall the controverſie, *Let no man ſtrive, nor reprove an other.* Let them go on ſtill, why? what ſinners are

theſe

theſe that they ſhould thus be delivered up to themſelves, and to a reprobate mind? why? They are ſuch *as they that ſtrive with the Prieſt*, as if here were the *conſummatum eſt*, and accompliſhment of all wickedneſſe, *nec quò progrediatur habet*. How near we were come to this, to the infamie of the Proteſtant Religion, I leave our Pulpits to witneſſe.

Thus far now I have found out thoſe רשעים *wicked men*, whom I may ſay in ſome manner and meaſure God hath.

I ſhall forbear to trace them farther: for it would be more injurious to you then me, to mention all their broad, though crooked paths, wherein they have walked with proud wrath both againſt God, and their Neighbour.

Neither ſhall I now ſubjoyn any diſtinct inferences to what I have already ſpoken, ſave onely that I will crave leave to reminde you of their firſt character, that they are *Tranſgreſſors of Gods word*, as we all have been.

1. For their *Non utuntur*, their not uſing Gods word.

Uſe. Ever aske counſel at the Oracles of Gods word. certainly they are as ſufficient for the Salvation, that is, the well-being, of the Naturall, as of the Spirituall man. The one with Commandment, had it been duly taught and effectually underſtood, would have kept us from moſt of thoſe miſeries that have befallen us. 'Tis the unhappineſſe of this Age, that the Urim and Thummim we have enquired at, hath been our own paſſion and ambition. I need not quote *Ariſtotle*, to tell you that ἐν τοῖς νόμοις ἔστιν ἡ σωτηρία τῆς πόλεως, *that the ſafety of a Common-wealth conſiſts in its Lawes*. Every Proletarian, that is a ſubject, and workes to eat, knowes ſo much, That ſince we loſt our Lawes, our *Babyloniſh*

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commonwealth was but a private weal, and a common woe. But if we ſtudy the laws of God more, we ſhall have leſſe uſe of the laws of the Realme: for which I refer you to 1 *Tim.* 1. 9, 10.

2. For their *abutuntur*, their abuſing Gods word.

An uſe of ſevere reprehenſion to thoſe that interpret Gods word and will by his Providence, which ſeemes to have been their ſin, on whom the Prophet pronounceth a woe *Iſa* 5. 20. *that call evil, good, and good, evil*; that put darkneſs for light, and light for darkneſſe; that put bitter for ſweet, and ſweet for bitter. Like the *Comedians* buffoone, *Ait? aio, negat? nego*, that have their yeas or nays for every ſcene, that never think that God is in good earneſt with them by the impoſition of any Law. For if he were, then as it is v. 19. *Let him make ſpeed, and haſten his work, that we may ſee it: and let the counſell of the holy one of* Iſrael *draw nigh, and come, that we may know it.* If God be ſo holy, and this written Law be his will, let him deſcend to us in lightnings and thunderings to defend it, as he did to promulgate it. But if things run ſmoothly on, and we take off *Apollos* golden cloak, and *Æſculapius*'s golden beard, and have a fair gale with our plunder, then, *Ecce quàm fauſtum navigium Dii ſacrilegis præſtant:* we have found a propheſie out of Scripture that it ſhould be ſo. No! No! God ſayes, *Currat Naturæ Lex, Let the Law of Nature take its courſe.* His ſun ſhines upon the juſt, and upon the unjuſt. But as for man, *he hath ſhewen thee, O man, what is good, and what is required of thee, Micah* 6. 8. 'Tis mans frailty, and it hath been ours, that

Τοῖ⊙— τό⊙ ἐϛὶν ἐπιχθονίων ἀνθρώπων,
Οἷον ἐφ' ἡμαῖ ἄγηϛι πατὴρ ἀνδρῶντε θεῶν τε.

for τὸν ἡμαῖ ἰπάγηϛι, we ſhift our reaſon, and Religion too

with the weather-cock, we ſpread our ſails to every wind that blows, though it come from the *Lapland* windſellers.

Thus far now I have detained you on the ſubject of this diviſion in the Text, *The wicked.*

2. Their doom, *conticeſcent, they ſhall be ſilent*, that is, ſuch רשׁע, that have tranſgreſſed all Laws Divine and Humane, that have acted with a ſeared conſcience, and a high hand, that have walked upon the precipices of tyrannie, violence, and oppreſſion, ſhall fall from them, and then, *conticeſcent, they ſhall be ſilent.*

1. They ſhall be aſhamed of what they have done, and ſhall find no arguments to defend themſelves, they have nothing to plead: for iniquity ſhall ſtop its mouth. When Chriſt queſtioned the negligent and unworthy gueſt, *Mat.* 22. 12. its ſaid, that *he was ſpeechleſſe.* A good conſcience hath an anſwer, 1 *Pet.* 3. 21. but an evil one is ſilent before God and Man.

2. They ſhall be amazed at the judgments of God, who hath over taken and enſnared them in their own doings. they thought never to have been *plagued like other men*; *Pſal.* 73. 5. *Therefore pride compaſſed them about as a chain, and violence covered them as a garment*, v. 6. but now as in a moment they are ſtripped of their ornaments, and their chains of pride are converted into ſhackles of iron. They thought *Sampſon*-like to have gone out as at other times, but their ſtrength was departed. Therefore,

3. They ſhall ſit down, and not move hand or foot. The Sun is ſaid in the *Hebrew* to be ſilent, when it ſtood ſtill, *Joſh.* 10. 12. they ſhall be onely ſpectators on that ſtage wherein they have been actors. Theſe men of might ſhall not be able to find their hands, when God finds them out. *Pſal.* 76. 5. *At thy rebuke, O God of Jacob,*

Jacob, both the chariot and horse are cast into a dead sleep, v. 6.

4. They shall be inforced to be at the disposall of Almighty God, they shall be *in silence*; that is, with subjection, 1 *Tim.* 2. 11. so *Pharaoh* and his courtiers were content to let *Israel* goe, when they could no longer detaine them. As a ravenous Lion falling into a flock, and snatching thence a kid, is eagerly pursued by the country swaines with speares and hounds, and being overtaken is enforced to leave his prey and his courage behind him, though not his stomach.

Thus much for the 2. member of this division, *conticescent, they shall be silent*, thats their doom.

3. *In tenebris, in darknesse.*

1. Darkness is defined to be a privation of light: so now those, as they thought, smiling providences, and the light of Gods countenance are departed from them and withdrawn. they thought themselves to be the *Israelites*, that must needs have the cloud by day, and the pillar of fire by night to direct them; they thought that prosperity should have for ever spread its wings over their tabernacles, & that they had chained victory to their scabbards; but now they are swallowed up in night and horror. *Their lamps are put out in obscure darknesse, Prov.* 20. 20.

2. In stead of the Sun-shine of successe, which at best is but the *Turkish* Moon-light, an argument not fit for a heathen to alleadge, they are now benighted in the shadows of darkness and misery.

Now I have done with the 2. division of the Text, viz. Gods justice upon the wicked. I shall onely minde you of 2. things.

1. That there are certain staid, and indispensable rules

of righteouſneſs and truth, which God hath naturally implanted upon the Conſciences of all men, which whoſoever tranſgreſs do not onely ſin againſt God, but againſt themſelves too, and the reaſon of their own being, ſin againſt their own ſouls. To trace this truth in our civil converſe with men, wherein it is moſt legible, nothing can keep up the ſociety of Mankind but Juſtice, τὸ πολιτικὸν ἀγαθὸν ὅτι τὸ δίκαιον, Right is an univerſall good, which our Bleſſed Saviour repreſented in that Golden Rule, *Whatſoever you would that men ſhould do unto you, do that alſo unto them.* I preſſe this, becauſe 'tis in this that we have moſt offended. If a *Roman* Emperour would not condemn a Malefactor before he had rehearſed the *Greek* Alphabet, what ſhall we ſay of them that have condemned Nations to ſlavery without Laws or letters? Is there no ſuch thing as truth? hath it no other rule but our own will? I have heard of a Robber upon the *Pyrenean* mountains, that having made ſeizure of many packs of Linnen, the bereaved Merchants became his ſupplicants for ſome reſtauration: he replyed, that he was no Robber but a Soveraign Prince, that he would buy the Cloath, and asked the price: 'twas ſo much the Ell, or the Yard, the money was laid down, but when the Cloath came to be meted out, the Soveraign Robber would take the choice of his own meaſure, 'twas his Pike. Even the worſt of men have ſome ſentiments of Juſtice, but it muſt be modelled into ſuch a frame as will ſerve their own deſignes, that by the mockeries of Law they might ſomewhat appeaſe their own Conſciences, and blind the vulgar.

2. As the violences of theſe Laws of Nature are in their own nature vile and abominable, ſo the God of

Nature,

Nature, whois the common Saviour of his Creation, will not suffer these violences to go unpunished: there is as verily a reward of Justice upon the Wicked, as there is a reward of Mercy unto the Righteous; that as God will inlighten the darkness and affliction of his Saints, so he will cause the sun of the Wicked's prosperity and triumph to set in obscurity. Ile shut this up, *Psal.* 31. 23. *O love the Lord all ye his Saints, for he preserveth the faithfull, and plentifully rewardeth the proud doer.*

I have now represented unto you Gods Mercy, Gods Justice to his Saints, to the Wicked, I come now to the

3. Division, *for by strength no man shall prevaile.* And this is (as before) *ratio utriusque, the Reason of both, for by strength*

of { Piety / Policy / Power } *no man shall prevail.*

1. Not by strength of Piety. True, a good man is as a precious Jewell in Gods sight, but he must not still expect to be worne upon Gods right hand, sometimes he must be laid aside, *The righteous perish, and no man layeth it to heart, Isa.* 57. 1. but God doth; for his favour is as much upon *Job* on the dunghill, as when he sets a Prince in the gates: for he doth not intaile outward mercies in this life to his Saints, for these Reasons.

1. To let us know we can challenge nothing at his hands by way of merit. Our Goodness and our Godliness extend not to him: *If thou art righteous, what givest thou him, or what receiveth he of thine hand? Job* 35. 7.

2. To prove and try us, whether we will be as dutifull

full Children when his rod corrects us, as when his ſtaffe ſupports us? The Devil told God to his face when he queſtioned him of his ſervant *Jobs* integrity and uprightneſs, *Doth Job ſerve God for nought?* many may improve mercies better then the *Iſraelites* did, when they had Quailes and Manna, may be thankfull and holy, but God will try their Faith, as he did *Abrahams*, and exerciſe their patience as he did *Jobs*. Sometimes the Church is univerſally oppreſſed, whereby God makes tryall whether ſhe will be faithfull to the death, *Rev.* 2. 'Tis not by bread alone that ſhe muſt live, ſometimes ſhe muſt faſt and pray.

3. When the Lord doth ſend outward mercies, as victory over the enemies of our peace, and when we are upon the borders and confines of our *Canaan* and ſettlement, we ſhould mind our ſelves of this, as *Moſes* minded *Iſrael*, *'Tis not for our righteouſneſſe, or for the uprightneſſe of our hearts, Deut.* 9. 5. It may be for the oppreſſion of our enemies, which hath ſwallowed up the heritage both of God and Man, or their hypocriſie, which is become ſo odious, that the Goſpell it ſelf ſeemed to be queſtioned.

2. Not by ſtrength of Policy. *Wiſdome is a defence*, ſaith *Solomon*, but a weak one unleſs Gods wiſdome animate and inſpire it. *He hath eſtabliſhed the world by Wiſdome, Jer.* 10. 12. Man ſhall not: he ſhall find but a broken reed that leanes upon his own underſtanding. God hath *de facto* blaſted the counſells of the greateſt Politicians. *Achithophell* was the renounedſt ſtateſman of his age, and maſter of the craft, (for he had his extemporary prayers as Dr. *Hammond* my tells us from the Jewiſh Antiquity.) We all know his end. We have lived in an age where ſome of us have ſcarce gone to bed

bed without a new government in our heads. What have we gained by it, but the longer baniſhment of our own peace and our Lawfull Soveraign, whom his ſubjects can charge with no other guilt then this, his own unhappineſſe: which I think I may ſafely ſay was continued not ſo much for his as for our ſakes. We have lately ſeen many practical Paradoxes, that is, many things fall out beyond expectation. Give me leave to propound two.

1. That honeſty and plain dealing is the beſt Policy. When *Chriſt* bid us *be as wiſe as ſerpents* ſo as to be *as innocent as doves*, he ſufficiently furniſhed us with a Rule of living happily: the reading of *Machiavell* to a ſtateman being of no more uſe then the doctrine of *Fallacies* to a Sophiſter, onely to detect them. ſo we may be as Angels of God to diſtinguiſh between good and evil; for beſides that plain dealing hath that God to protect it, the habitation of whoſe throne is Righteouſneſſe, it morally conduceth to a happy life, and hath theſe two advantages.

1. It gaines us a reputation in the eſteem of all men, both good and bad: and he ſhall eaſily be truſted of whom all men ſay he may. That he is *Cicero*'s honeſt man *quicum in tenebris mices*, one *that walketh uprightly, and worketh righteouſneſs, and ſpeaketh truth in his heart*, *Pſal.* 15. 2.

2. Plain dealing combined with thoſe characteriſticall duties of a Chriſtian, of doing good for evil, returning Bleſſing for Curſing, doth even reconcile our enemies to us. So *when a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him*, *Prov.* 16. 7. yea they themſelves will be. But without this Dovelike innocencie all thoſe ſubtle and ſerpentine intrea-

gues

gues in which we ingage our ſelves will not at all availe us.

The ſecond Paradoxe.

2. 'Tis the moſt difficult and hazardous adventure to paſſe the bounds of Juſtice and Righteouſneſs. *Cicero's* is, *omnes ſtultos inſanire, That all fools are madmen.* I need not change his words if you will call thoſe fools, whom the Holy Ghoſt frequently doth in Scripture, ſuch *that have not the fear of God before their eyes:* for, beſides that wickedneſs brings a curſe with it, ſo it is deteſted by all men, though the moſt men practice it. He that hath broken his truſt and faith, is as a ſea-mark, or a croſſe upon an infected houſe, none will come nigh him: and if he hath power to proſecute his enterpriz'd villanies, he muſt neceſſarily plunge himſelf into more and greater difficulties. Thoſe whom ambition and covetouſneſſe have engaged to enter upon their neighbours field, muſt erect *Naboth's* Scaffold to ſhed his bloud, *The ſupport of Wickedneſs is Wickedneſs:* but the root being not watered with the dew of Heaven, and having the curſe of God and Man, the flower muſt needs fade. So *by ſtrength* of Policy that's irregular, *no man ſhall prevail.* I conclude this with *Hoſea* 14. 9. *Who is wiſe, and he ſhall underſtand theſe things? prudent, and he ſhall know them?* for *the ways of the Lord are right, and the juſt ſhall walk in them: but the Tranſgreſſours,* the רשעים, that prevaricate with God and Man, *ſhall fall therein:* that is, their ignorance of, and their prejudice againſt the meaſures of true wiſdome and prudence, is the ſtone of ſtumbling, and the rock of offence wherein moſt men, and the greateſt Stateſ-men have ſtumbled, and ſtill will.

Lycoph.

3. Not by ſtrength of Power. God will not ſuffer his

his creature to set up for himself. Θεὸς ἀντιτάσσεται, 1 *Pet.* 5. 5. God sets himself in battle array against the proud. *Talk no more so exceeding proudly*, v. 3. but seeing they have talked and acted proudly, *The bowes of the mighty are broken*, v. 4. They forgat God who gave them strength to draw them.

He is the Lord of Hosts. Heaven and Earth are his Militia, but he will not give his glory to them: for the axe must not boast it self against him that heweth therewith, nor the staffe lift up it self as if it were no wood. God to let us know how vain a thing Power is, gives us oft ocular demonstrations, calls for things that are not to destroy things that are.

So *by strength* either of { Piety / Policy / Power } or { *no man shall prevail.* }

God will ever reserve to himself the prerogative of changing times and seasons; for *he removeth Kings, and he setteth up Kings, Dan.* 2. 21. *All the Kingdomes of the earth are his*, and they must know that he is their only Lord, *Isa.* 37. 20. All hold *in Capite* from him. States and Princes are but Tenants at will: Wherefore *let not the strong man glory in his strength.* A pebble stone kills a *Goliah.* The *Chaldee* here, *a Giant shall not prevail. Let not the wise man glory in his wisedome, Jer.* 9. 29. *for the foolishnesse of God is wiser then men*, 1 *Cor* 1. 25. And let a man put his Piety and his Godlinesse into the scale, it is nothing. The Corollary

Ludit in humanis Divina potentia rebus.

God will set the supreme moderator, and dispense the favours of this lower World, without giving us an account of them. *Eccles.* 9. 11. *I returned and saw under*

the ſun, that the race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill; but time and chance happeneth to them all. that no fleſh might have whereof to glory in his ſight; that not a Gracious man, not a Morall man, much leſſe a wicked man ſhould ſay, he ſhall prevail.

Having now ſurveyed the Text with as much brevity as I could, and promis'd; let's now come neerer to our ſelves and the duty of the day. In the Text we have had Gods mercy and juſtice repreſented unto us. 1. It muſt be our duty to give him the glory of both. 2. It muſt be our care and wiſedome to keep off judgments, and to ſecure mercies; for let us not flatter our ſelves, *by ſtrength no man ſhall prevail.*

1. Let us give unto God the glory due to his judgments. *My ſon give I pray the glory to the Lord God of Iſrael, and make confeſſion unto him, and tell me now what thou haſt done, hide it not from me, Joſh.* 7. 19. ſaid *Joſhua* to *Achan.*

1. Then let's not ſtifle our conſciences, nor ſay we were not the authors of this miſery and thoſe miſchiefs that have befallen our Nations, but we muſt attribute them to ſuch and ſuch a party or faction of men amongſt us; Let me tell you in *Nathans* plainneſſe, we all have been the men, all of us have been the *Achan*'s and the diſturbers of the campe of our *Iſrael.* *Nehemiah* made a ſolemne and ingenuous confeſſion, chap. 9. 34, 35. *Neither have our Kings, our Princes, our Prieſts, or our Fathers kept thy Law, nor harkened unto thy Commandments, and thy Teſtimonies wherewith thou didſt teſtifie againſt them. For they have not ſerved thee in their Kingdome, and in thy great goodneſſe that thou gaveſt them.*

So

So if we will complaine that the crown is fallen from our heads, the woe was from hence, that we had sinned.

2. Lets confesse that we have digg'd a pit and we have fallen into it; We have broken the hedge and a Serpent hath bit us, *Eccles.* 10. 8. We have broken the hedge of government. A serpent hath a two-forked tongue, and we have felt its sting, oppression in our gates, schismes and divided opinions amongst our selves.

2. Let us give unto God the glory of his mercies, and this is the proper duty of the day.

1. Then *Benedicamus Domino*; *Let us blesse the Lord* who hath delivered us from an universall toleration, or rather the sole cherishing of the various humours and phrenzies of our Religionists, which, if they had been longer fomented under an Anarchy, must needs have ended in that *Mormo* and bug-bear of Popery, which was so much dreaded, I know not whether without cause, but sure not without design. And we had almost fought our selves into it; which was so legible by the eyes of wise men, that I remember a grave person seven years since gave this caveat to a neer relation of his, who had ingaged himself in the work of the Ministry, not to be over-forward in declaiming against Popery, if he did intend to thrive in the world: Not that from hence I would allow their Church that honour, as if by the weight of its reason, or the demonstration of its truth, it could have won over our understandings, but would rather have ensnared our affections.

For it is the nature of man in all our publick addresses to our Maker to be affected with exteriour decencies, (wherein the Papist may be said to superabound

even to a pompous gaudineſſe)which heathens practiced though the object of their worſhip was idolatrous; and God, who beſt knows his own creature, ſolemnly enjoyned by a law to *Iſrael*, where their rites were ſacraments, and their ceremonies myſteries. And though *Chriſt* cancelled their Types,yet by his Apoſtle he conſtituted decency and order in his Church, 1 *Cor.* 14. 40. Where then weſhall ſee God ſerved without order, decency, and veneration, know that ſervice cannot long ſubſiſt,unleſſe there be ſome rare artifices of intereſt to buoy it up againſt a contrary faction; which I therefore mention, to let you know that they have not been the worſt enemies of Popery that have moſt decry'd it. In a word, we have been building *Babylon* ever ſince we have ſung thoſe *Pæans*, *ſhe is fallen, ſhe is fallen.* And had Popery under this mask of toleration taken place, God had juſtly puniſhed us for our *venient Romani.*

2. Bleſſe God who hath not removed the Candleſticks of the Goſpel, but hath kept the light in them, though glimmering, alive, amidſt our various winds and weathers; even then, when our ſinnes under his rod provoked him to his face.

3. Bleſſe God. Becauſe we muſt needs bleſſe God: were we as blind, and as intereſted, as *Pharaohs* Magicians,yet we muſt needs ſay of this our deliverance, *Surely this is the finger of God.* And the mercy is ſo ſtupendious, that we ſcarce believe what we now enjoy; for though we cannot ſay, God hath appeared amongſt us, as a man of war, to gaine ſalvation for us by the ſword, yet as the Lord of Hoſts, he hath infatuated the policy, weakned the power, and ſilenced the pride of our Enemies; And all this by ſmall, indeed by no meanes. It hath been ſaid, *Omne malum ab Aquilone,*

All

All evil comes from the North; But now *Omne bonum*, *All good*. And how little that *All* was, ſome of us here beſt know: ſo we may ſay, that God hath reſcued a miſerable nation from that corner of our earth, from whence he brought deſtruction upon a ſinfull.

4. Bleſſe God, who hath called back his baniſhed, and raiſed up the Tabernacle of *David*, that was fallen amongſt us: and may he be our *Solomon*, who is our *Davids* ſon. A Prince that moſt lively reſembled that Princely Prophet in his devotions and troubles.

I might here bring in the *Chorus* and Quire who are to bleſſe the Lord for his mercies.

1. The Nobility. That the Sun is reſtored, from whoſe influence their ſtars muſt ſhine.

2. The Commons. That the common Father of their country is coming home.

3. The Clergie and the Miniſters of the Goſpel. That they ſhall ſee the Defender of their Faith: And may it be their prayers and their faithfull endeavours ὀρθοτομεῖν τὸν λόγον, *rightly to divide the word*, and not διχοτομεῖν τὴν ἐκκλησίαν, *to divide the Church of God*.

2. Let it be our care, as it is our duty, to keep off judgments, and to ſecure mercies.

1. To keep off judgments. And becauſe the cry of profaneneſſe is ſaid to be ſo great in the Kingdome, let's have a holy fear, and jealouſie of our ſelves, leſt, whilſt now our feet touch the brinks of *Jordan*, and our *Canaan* is within ken, and before our eyes, God ſends contrary orders, and commands us to march back again into the wilderneſſe of our former confuſions.

Right Honourable, Doe your ſelves therefore, the Nation, and the Church of Chriſt that right, vigorouſly, and effectually, by your practice, by your precepts,

by your examples, and by your authority to diſcountenance & ſuppreſſe that ſpirit of profaneneſſe. True, *vitia erunt donec homines*: but when men glory in their ſhame, and are diſſolute εἰς ἀνάχυσιν ἀσωλίας, 1 *Pet.* 4. 5. *to an exceſſe of riot*, they are not the ſpots and blemiſhes of children, nor ſhall they be reckoned as the bare infirmities of our natures, they are ſins that God will puniſh. And of ſuch I underſtand that of *Solomon*, *Pro.* 14. 34. *Righteouſneſſe exalteth a Nation, but ſin is a reproach to any people, viz.* ſuch ſinnes as openly reproach God and the profeſſion of godlineſſe. And the wiſe King provides a remedy againſt it, v. 35. *The Kings favour is towards a wiſe ſervant, but his wrath is againſt him that cauſeth ſhame.* 'Twill be no diſloyalty in you to prevent our Soveraignes zeal and piety in this, of which 'tis ſaid he hath given ſufficient evidence abroad in his Court, and taught his ſubjects, that 'tis ἄτοπόν τι, a piece of topicall abſurdity, to be drunk in the Dutch-mans territories.

Let me therefore repreſent theſe conſiderations to your care and zeal.

1. There are various parties in the Nation, which if they do not cement, as 'tis a queſtion whether they will or no, who knows but that God will reſerve them to ſcourge the prevailing; if their mercies ſhall bear no better fruit then the bitter grapes of *Gomorrah*, open debaucheries to the ſhame of Religion.

2. Of theſe parties, as ſome would plead a right, others may be at preſent content with a toleration, yet all aime at ſupremacy, as wofull experience hath taught us: and ſeeing the great and effectuall door to obtain it, hath been ſome extraordinary profeſſion, taking advantage of the looſer lives of others, nothing can better coun-

countermine them, then by powerfully ſuppreſſing profaneneſſe, which is ſo much complained of, and ſo loudly decryed. Whether in reſpect to Gods glory, or any private deſign, as yet behind the curtains, the ſearcher of all hearts beſt knows.

3. I offer it to your conſideration, whether one main reaſon of our ſubdiviſions, and ſchiſmes, hath not ſprung from the licentiouſneſſe of the τῶν πολλῶν, *greater parties*. And can you blame men for being ſollicitous of their ſouls ſalvation in leſſer aſſemblies? who poſſibly may come over to us, when we come over to Godbya ſober and Chriſtian-like deportment.

4. I now eſpecially lay this duty at your doors, becauſe, I will not ſay you, but others, have turned us out; neither do I ſee it ſo feaſible to bring in the diſcipline of the Primitive Church, which I may ſay hath been loſt ſome ages ſince, and become as uſeleſs to us as the armory of our ancients, and all that we can ſay is this, ſuch men and ſuch Chriſtians were our forefathers: they who ſhall attempt to recover it *jure poſtliminii*, ſhould firſt go, and underſtand that of *Cicero* to his brother concerning *Cato*, whoſe gravity and love to vertue was commended, but his rigid and haſty zeal was thus cenſured by the Oratour, *Cato optimè ſentit, ſed nocet reip. loquitur enim tanquam in rep. Platonis, & non tanquam in fæce Romuli.* The Roman Citizens were ſo far degenerated from the frugality and auſtere life of the firſt Founders of their City, that to compell them to it by a law, might prove to be of dangerous conſequence to the Commonwealth. True it is, all true and diſintereſſed Chriſtians, ſuch as are not in love with their own conceptions, doe heartily wiſh for the Primitive purity and diſcipline, but we can only behold it, as the Univerſity

ſity Student doth the Mariners Card, where our Eye, & our Compaſſe may trace ſuch Rhumbs, & ſuch Climates, wherein we never dare to expoſe our ſelves. However if your counſells ſhall beſtow on us our keyes, may our prudence be ſuch that we do not, as paſſionate Friars in a dark Cloyſter, break them about each others heads. So much of this admonition.

2. Let it be your care to rebuke Bribery and Injuſtice. Some have ſo repreſented God to us, as if he took no notice of any other ſins then ſwearing and drunkenneſſe. As for *covetouſneſſe, which is idolatry*, and the root and mother-ſin of all evil, we cannot diſcry it, and it paſſeth *incognito*. The great qualifications of *Jethro*'s magiſtrates, *Exod.* 18. 21. were not onely to be able men fit for their imployments, but they were to be men fearing God. And this their duty to God was to be evidenced by their duty to man in their callings, and diſcharge of their places; for they were to be אנשי אמת *men of truth*, that ſhould judge righteous judgment betwixt man and man. And that this might farther appear, their hands were bound up from bribes: for they were to be men hating covetouſneſſe. For *a gift blindeth the eyes of the wiſe*, ſaid the wiſeſt of men. *Let judgment* therefore *run down as waters, and righteouſneſſe as a mighty ſtreame*, *Amos* 5. 24. Water is a free Element, and the ſtreames thereof are not to be narrowed and conveyed by ſilver pipes under ground. Baniſh that proverb from your courts of judicature, *Shew me the man, and I will ſhew you the Law.* Injuſtice, bribery and oppreſſion, are ſins that are decryed by the light of nature: and *Homer*, as I remember, ingraves the puniſhment of unjuſt miniſters of State upon the armour of his *Achilles*. This I mention for the ſubjects

jects sake. Discountenance flattery, and false accusation. These are sins that haunt the court of Princes: and I mention them for the Princes and for the subjects sake. The Prophet seems to complaine of this, *Hosea* 7. 5. *In the day of our King the Princes have made him sick with bottles of wine, he stretched out his hand with scorners*; which was interpreted v. 3. *They make the King glad with their wickednesse, and the Princes with their lyes.* Flattery is as gratefull to most men, and most to men of authority, as bottles of new wine. 'Tis the δῶρον φίλων ἄδωρον, the over-officious bounty sometimes of our neerest acquaintance, which makes the *Italian* say, *God deliver me from my friend.*

As for false accusation, a clandestine reproaching our neighbour, 'tis the Court gunpowder that blows up men, and they see not who hurts them. A tale-bearer separateth cheif friends: and God in *Israel* enacted a law against such, *Lev.* 19. 16. *Lying lips do not become a Prince*, saith *Solomon*, no nor lying ears. *If a Ruler harkens to lyes, all his servants are wicked*, *Pro.* 29. 12. 'tis an incouragment to them. And if the Court-aire be thus infectious, we shall soon find the sad effects of it.

2. How to secure mercies.

1. Put a high and valuable esteeme upon the profession and professors of godlines: 'tis a dear-bought truth, That they are not the fittest subjects in the Courts of Princes that seldome tread the thresholds of Gods sanctuaries. They are not fit under-props to uphold a government that need the support of every common hand in the streets. They in vaine shall cry up their allegiance and fidelity to the Crown, that contribute a masse of debaucheries to its ruine and extirpation. Be ye therefore ὄντως καθαροί truly puritans, not for faction

but conſcience ſake: poſſeſſe your veſſells in ſanctification, in honour. Sanctify therefore the Lord your God in your hearts, and hallow his name in your lives, and incourage all that ſhall with *Hannah* frequent the place of Gods worſhip. Good men by their lives and examples, by their prayers and devotions, do more ſtrongly bear up the pillars of the earth, then the greateſt Politicians by their counſells. So by well doing ye ſhall be able to put to ſilence the ignorance and the faction of fooliſh and ſeditious men. For conſider,

1. As reall godlineſſe hath the promiſe of this life, aſwell of the other to come, ſo God ſo far honours the ſhadow and counterfeit of it, Hypocriſie, that he oft beſtows temporall mercies for a temporall profeſſion, *Verily I ſay unto you, they have their reward, Mat. 6. 2. Jehu's* falſe zeal had ſome, and *Ahab's* perſonated repentance, as it is judged, (though St. *Auguſtine* ſeems to be of another mind) ſcreen'd off a judgment. The *Jews* have a Proverb, that *juſt men uphold the World*, 'tis Gods word, v. 30. *If we honour him, he will honour us*: for 'tis not ſufficient for us to diſcountenance profane perſons, thoſe λοιμὸς υἱὸς, as the LXX calls the ſons of *Ely*, v. 12. wicked men, that are as infectious as the plague and peſtilence in a Nation, becauſe they are the *ſons of Belial, without God in the world*, or בלי עיל *without* any *yoke* or reſtraint upon them: but we muſt put a due and a venerable eſteem upon the profeſſion of Religion. For conſider,

2. That 'tis not a bare *Scriptum eſt*, a regular, and uniform way of worſhip, that gains Profelytes; there muſt be alſo a zeal in the profeſſors thereof, and that cheriſhed and encouraged by you in Authority. This is ſo neceſſary, and ſo behovefull to your intereſt, (not to

name

name a higher) that it is well obſerved by a country-man of our own, That the Cardinalls owe their ſcarlets to the mortification and auſterity of the poor Fryars. For there is a veneration due to the face of Religion,

Annis, & pietate gravem, ſi fortè virum quem
Aſpexere, ſilent:———

That a grave, and ſevere perſon can quiet a multitude of mutinous *Barbarians.* And Princes too have not thought it below them to pay homage to converts, as they have paſſed by: ſuch too hath been the ſtate of Chriſtendome, that travellers in the Evening acknowledged the mercies of the day to God in his Church, of which we ſtill retaine ſo much that we gaze upon the ſtructure, after we have ſeen our Hoſt, but have forgot the Devotion, being ſcared by ſuperſtition, though we ſcarſe underſtand the word, much leſſe the thing; Let me not (I pray you) be miſconceived, as if I thought the kingdome of heaven conſiſted in theſe things: for I can worſhip Chriſt with the wiſe men of the Eaſt, *Mat.* 2. whether it be in a ſtable or at *Jeruſalem.* 'Tis the inward man that commends us unto God, who is to be worſhipped *in ſpirit and in truth, Joh.* 8. 24. that is, in hearty affections; but 'tis the outward man that commends us unto men; ſo our light is to ſhine before them, that they might glorifie our father which is in heaven.

For let me tell you, that if we own and countenance a profeſſion of godlineſs, and put a veneration upon it, we may in Gods due time win over thoſe that are truly Chriſtians, though blinded with ſmaller circumſtances, that as yet they ſtand in their own light. Ile ſubjoyn this, Had there not been a neglect of Gods worſhip, a contempt of his word and commandments, that ſome

acted the black Devill, becauſe others did the white, the Throne of *England* could not have ſo eaſily fallen.

2. Let the Church enjoy ſuch Miniſters of the Goſpell as are *worthy of double honour*, and let it be given them, an honour of maintenance, and an honour of reſpect, that they may not be deſpicable. The Apoſtle enjoyns them to be *Lovers of Hoſpitality*. *Tit.* 1. 8. which ſuppoſes a ſubſiſtance proportionable thereunto, otherwiſe he might have bid them fly without wings. As for the honour of Reſpect, its uſually a concomitant of that of maintenance, and follows it in the worlds eſteem as the ſhadow doth the ſubſtance. I therefore preſs you to render unto them this ὀφειλομένην τιμὴν, a due and a comfortable ſubſiſtance. I adde further, that our Univerſities, which are your nurſeries for Church and State, doe not want σώματα, but χρήματα, *not bodies, but purſes*; and they henceforwards ſhall be thrice beſt Benefactors that adde to their maintenance, not their number.

3. To ſecure mercies, let's labour and endeavour for a mutuall compliance. Charity is the bond and ligature of all perfection; Divine, Morall, Politicall, and Oeconomicall. 1 *Cor.* 12. 21. *The eye cannot ſay to the hand, I have no need of thee; nor again the head to the feet, I have no need of you. The Eye, viz.* the Seers and Paſtors of the Church, *cannot ſay to the hand*, viz. the Civil Magiſtrate, that beareth the ſword, either as a terror to evil doers, or as a Miniſter of God for good, to thoſe that are good, That there is no ſuch need of him to defend us; *nor the head, viz.* the Prince, *can ſay to the feet* (if you pleaſe) his two Houſes, *That he hath no need of them. For the Glory of a Prince is his people*, not for number only but affection. Upon theſe two

Legs

Legs the Royal head must be supported, and may they never be as *Nebuchadnezzar*'s, part clay, and part iron. If so, it must needs end in the ruine of the whole, which God forbid. And what I say of this may be understood of all societies whatsoever: for even *the more feeble members are necessary*, saies the Apostle. *And those members of the body which we think to be lesse honourable, upon them we do bestow more abundant honour*, v. 22, 23. For this the Philosopher saies, διὰ ϛ τὸν νομοθέτην τὰς μέσας προσλαμβάνειν ἐπὶ τὴν πολιτείαν. The law of nature and of nations provides for the most, much more therefore the law of Charity.

4. Let there be a tender regard had to tender consciences: 'tis the Kings desire, and every well-regulated Church will grant it. *Philip.* 3. 15. *Let as many as be perfect be thus minded, and if in any thing you be otherwise minded, God shall reveal even this unto you.* The οἱ τέλειοι, the perfect Christians, such as have arrived to a growth and stature in Christ, are the head-schollars of his school, and can bear with the imperfections of the νήπιοι ἐν Χριϛῷ, *the babes in Christ*, that have not attained to that measure of knowledge: for as Pastors and Elders of the Church have this χάρισμα and endowment freely bestowed on them of God, 1 *Cor.* 2. 12. that they are the συγκρίνοντες, the *comparers of spirituall things with spirituall*, v. 13. by the same rule they are the διακρίνοντες, the *Distinguishers* to know what is spirituall, and what not. So I doubt not to say but that they may easily distinguish betwixt what is conscience, and what is faction, they having not *received the spirit of the word*, v. 12. supposing them such that they have no other interest or design to carry on but that of their Redeemer, and they that are otherwise, are not ἔνθεοι

εἰς βασιλείαν Θεοῦ, fit to serve in the Lords vineyard.

5. To secure our mercies, let Authority be sacred amongst us. 'Twas once *your Sacred Majesty*, an offence to none but such as would make offences. 'Tis a fatal prognostique of the downfall of any Authority when it passeth into a by-word. Even the Kingdome of *David* tottered when he was made the song of Drunkards. And use hath obtained amongst us, not to mention the King without a *God save him.* Your Tenants address themselves to their Honourable and Worshipfull Landlords. When Majesty falls, your Honours and your Worships soon will.

6. To secure all our Mercies, as we have received the same Blessing, with our thanksgiving *Hannah*, the Blessing of a Son, and a *Samuel*, long prayed for, and at last bestowed on a sinfull and a distracted people; so let us follow her in her duty, *Præsentemus Domino*, Let us bring him to the house of the Lord, and his own, in peace, which God of his mercy grant.

When the sermon was ended, somewhat was spoken to this effect and purpose.

1. To the Honourable members of Parliament. 1. That that as God had made them to forget their troubles, so they would forget the injuries done to them: that as he had brought them together, and established them in peace, even then when there were sad presages of a future disturbance, so they would be cautious how they did shed the bloud of war in the days of peace.

2. That as God had renovated their and our mercies, so they would be carefull how they did innovate them. The Prophets counsell did authorise me, *Jer. 6. 16. Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find*

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rest to your souls. His late Majesty said, if we take a watch asunder, and clense it, care must be had that in the putting of it together, the least pin be not left out: for otherwise it would be labour lost, and the watch would goe worse then before. The greatest honour that we can bestow upon his Martyred ashes, is to remember and follow the counsell of a dead Prince, who when alive, was as unhapy as the Trojan *Cassandra*, who proposed timely preventions, and made solemn protestations of his integrity, and could not be believed.

2. I minded them of that Honourable personage, whose prudence and courage themselves had mentioned in their Declarations for this day, and therefore I thought it no flattery to say thus much of him. As for his prudence, I told them, that I thought the Serpent and the Dove did cohabit in his breast, if ever in any. As for his courage, I told them, that he had the souldiers noblest virtue, without their noblest vice; courage without ambition: which the event abundantly witnessed, notwithstanding there wanted not solicitations, and those great ones, to the contrary. That I doubted not to say, he gave God the glory of all his mercies wrought by him. And as the present age is most sensible of them, so posterity would best judge of him.

3. To the souldiers, I said, that at last they had indeed lighted upon their *Good old cause*, The King and Parliament, which, I hoped, they would maintaine, for which they were the hands of the Commonwealth, and not the heads to modell it; that when Christ taught them their duty to *do violence to no man*, severely restrained them from publick injuries, by forbidding private. *Doe violence to no man*, much lesse to a State.

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That ſuch of them as had, or ſhould hence forward ſerve their King and their Country, ſhould not diſtruſt of reward and encouragement.

4. I beſpoke the diſcontented of the Nation (if any were there preſent) and I rancked them into 2. ſorts.

1. Such, that (I might ſay with reverence) God could not pleaſe, either with fair or foul weather, that did love always to fiſh in troubled waters, though they brought up a ſnake in ſtead of an eal, and ſuch I left to themſelves.

2. Of the ſecond ſort, that they might have private reaſons of their own to be diſcontent, which I could not ſoon ſearch out, or if I could, I had not time to enumerate. That God made not the world for any ſingle part of his creation; that the Sun did not ſhine only in any one ſphere; that even contrary elements concurred in their aſſiſtance to the Univerſe, that we muſt not be angry with the Moon becauſe of her ſpots; that perfection in this life muſt not be expected even for this life. In a word, that they muſt needs confeſſe the calamities of a Civil war: wherefore I remembred them of Gods own counſell to *Job*, that there being no contending againſt the *Leviathan* of a lawfull power, but at firſt or laſt it would ſwallow them up, they ſhould take this Memento, *Job* 41, 8. *Lay thine hand upon him, remember the battle, do no more.*

THE END.